524

γ) Four beginnings are possible. You can move:
from a^7 to b^6 and b^5
or from a^8 to b^7 and b^6
or from b^8 to b^7 and b^6
or from a^9 to b^8 and b^7.

δ) Moving the tokens. Only during the first move is one permitted to take tokens from the middle of one row and place them in the other row. After that one must move without skipping a hole and only counter-clockwise. Moving from one row to another occurs only around the right hand corner of the playing field (see arrow).

Moving consists in the following. The player picks up the tokens from one of his holes and divides them singly in the following holes. If the player ends his move in a hole containing more than one token, he must pick these up. They are taken out and moved forward. If, however, he ends with only one token in the last hole, the opposing team plays. If two or more tokens end up in the last hole that is used, and if at the same time the opponent has one or more tokens in the corresponding hole (of the same number) in row b, then one does not take the tokens from the hole where one ended but robs his opponent of all his tokens, which [315] lie in the row with this hole (i.e. all the tokens which are in the holes with the same numbers of the opponent's a and b rows).

One moves the stolen tokens according to the rules that obtain for moving them in one's own holes. The number of tokens in a hole can increase at will.

The winner is the team who succeeds in taking away all the opponent's tokens in the way indicated.

c) As an imaginative game, an amusement of the children and the women should be mentioned which consists in making certain rhythmic noises. The toy is called ǂa-bubu-s. A rectangular, flat little piece of wood is pierced in two places and a leather string is pulled through the holes. By swinging the two leather strings are so twisted that the piece of wood is set by rhythmically tightening and loosening the strings in a lively whirling motion as the string twists and unwists. Depending on the rhythm used they imitate the sound of a trotting horse, then a galloping one, then one running away. By blowing on the whirling wood they make the fleeing horse snort. A thin piece of wood serves the same purpose, the name of which, //ha-buhaib (from ha-bu = the running away of a shy animal) is evident from what has been said before. A little stick or a stalk of a certain kind of grass is placed between the lips and moved up and down with a finger, so that its humming imitates the rushing hoofbeats of a horse that has gone wild.

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

233 usual then trek away to new pasture lands. The change of residence
361 as a rule does not go very far, for the rights of neighbouring tribes have to be respected; but within the tribal lands movement is usually unrestricted.

233 The men fill their water-bags, made from the stomachs of cattle
361 or antelope, put together the last portions of veldkos and dried
484 meat, and then, with the help of their wives and children, take down their huts, roll up the mats, and tie the sticks into bundles, which
592 are all fastened with straps on the backs of pack-oxen. Other oxen
[485] bear the household possessions and utensils, others again are ridden by the women and those too weak to go on foot, and the caravan sets forth. The adolescent children drive the calves and small stock slowly before them, so that the animals can pasture by the way and the lambs keep up with them. The drivers of small stock therefore break up in the morning before their elders. The horned cattle are driven too fast on the march to feed for any length of time, and hence are turned loose when a halt is made at night. The women
[222] as they go along seek edible bulbs and berries, while the men supervise matters in general; and so they roam on till a suitable spot for the new encampment has been found. As long as sufficient water and grass are to be had, the people will remain camped in the most desolate spot imaginable; but when the need arises they will move on again. Their encampments are never permanent.

462 The principal occupation of the people is to look after their herds
512 and flocks. Even this is light, and employs only the younger members
517 of the family or the servants. The men spend most of their time in hunting or in visiting their traps and snares. When not pressed by hunger, however, they will remain about the huts, perhaps occupying themselves in the manufacture of weapons and utensils, or else in chatting to one another, with the inevitable pipe circulating among them. The women go out seeking veldkos,[1] or busy themselves at home with such domestic tasks as the weaving of mats and the working of skins. In this way the day is spent somewhat
512 leisurely. Only with the sinking of the sun and the return of the
517 herds from pasture does the camp liven up. Somewhere, perhaps, there is a feast needing to be celebrated, and dancing and music help to make it joyful; or, after the evening fire has been lit, the food prepared and eaten, the older people assemble round one of the fires to smoke and talk about the cattle or hunting, tell narratives of personal adventure, and so on, the younger men try their strength in wrestling

[1] [i.e., various wild bulbs and roots. – Analyst]

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama

matches, while the young women look on and applaud the successful competitors, and the younger children amuse themselves with games of various kinds, until the night is advanced and gradually they all turn in to sleep.

Food and Narcotics

In the summer, after good rains, milk is abundant, and the people then live almost entirely upon it.[1] The fresh milk, either warm from the cow or cooled down, is mixed with some vegetable substance, such as the green leaves of the ebony wood, which are chewed and spat into it, or the sap of the acacia; and the thick sour milk thus produced forms the staple article of diet for the Hottentots. It is kept in beautifully simple vessels carved from wood, and is carried about in soft skin bags. Some of it is also converted into butter. The milk is poured into a calabash, the narrow opening of which is closed with a cork. Occasionally the freshly-cut thick roots of a certain plant (? *Portulaca sp.*) are put in with the milk to increase the yield of butter. The calabash is rolled to and fro on some skins, in full sunlight or near the fire; and after about three hours of this rolling it is gently shaken, so that the butter which has formed can gather on the surface. The remaining liquid is then run off and drunk, and the butter heaped up in a wooden pail. It is partaken of either fresh or fried with various edible plants. Some of it is also used for greasing the skin. The children live chiefly on fresh goats' milk, which is also much used by adults, in order to save as much of the cows' milk as possible for making butter.

In winter, when owing to the lack of adequate pasture milk is scarce and it is a hard struggle to find food for themselves, the men go out hunting, or set traps and snares, and in this way obtain the bulk of their meat supply. Even the wealthy cattle-owners seldom slaughter their stock merely for food, save on ceremonial occasions, when a feast has to be provided. The animals hunted for food formerly included all sorts of buck, as well as the elephant, rhinoceros, hippopotamus, giraffe, zebra, and ostrich, and even beasts of prey such as the wild cat, red cat, leopard, hyena, and jackal. Nowadays, with the disappearance from the country of most of these game animals, and with the enforcement of the game laws, hunting naturally

[1] The fullest account of Hottentot foods is given by Schultze, *Aus Namaland und Kalahari*, 189–206; cf. Kolb, *Vorgebirge der Guten Hoffnung*, 96 sqq.; Fritsch, *Eingeborenen Südafrika's*, 305–6; Schinz, *Deutsch-Südwest-Afrika*, 91–3; von François, *Nama und Damara*, 109–22.

11. To the description of the somatic peculiarities of the Nama may be added a description of the psychic characteristics. The Nama is above all an emotional being. It is not difficult to rouse him to transports of joy and he who is able to rouse his joyous instincts has won his heart. In this state the Nama is willing, kind and hospitable; he will share his last crumb with his visitor and reveals clearly that he is indeed capable of noble sentiments. In this state, too, he is susceptible to religious impressions and the indiscrimination with which he surrenders to his emotions makes him an easy victim and a ready follower of visionaries. It need scarcely be added that dreams, visions, supernatural voices, etc., are fruitful seed in minds of such psychological structure. 152

12. On the other hand, when under the influence of disagreeable passions the Nama presents an altogether different and almost unrecognisable aspect. He is then sulky, unapproachable, impudent, faithless, unmerciful and cruel.

13. Both in his good and bad moods he is impelled by the desire to play the great man, to earn as much as possible with the least exertion. Yet he consumes his earnings in the most uneconomical manner and loves to preen himself in the grandest of attire. 156

14. Contrary to the descriptions of the older historians, the Nama is nowise slow of thought. He knows how to use his senses and he is able to translate for his use with great rapidity of thought, whatever his eye, ear and sense of smell have communicated to him. As far as rapidity of thought and imagination are concerned, the Nama takes the first place in South West, leaving the Hereros, Berg Damaras and Ovambos, even the so-called Bastards, far behind. He is musical, but the beauties of nature make no impression whatever on him. He is a great teller of tales and listens to tales with great attention, but for the past history of his people he has little interest, preferring a foreign language to his mother-tongue. 153 517

15. Will power, which gives character its type and reliability is but slightly developed in any of them. Principles count for little and a Nama will never fall back on a principle to explain his actions. It may be taken as an axiom that when the Nama acts under the influence of his agreeable instincts, the good qualities of his nature become evident in a surprisingly beautiful manner; but when he acts on his disagreeable impulses he can no longer be trusted and is capable of quite unsuspectedly evil actions. 152

H. Schinz, with whose judgment of the Nama I agree, writes of them: "They have their virtues and vices like every other people, but in order to judge them, we must descend from the pedestal of civilisation, often so artificial, and place ourselves in their past, their environment and 181

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

differentiated as really to be regarded as separate languages, until after closer examination one discovers that these differences are due to the inexpert and various attempts at spelling the words. It must also be mentioned that the Nama language contains quite a number of words of Arabic origin, to which philology has not yet devoted enough attention. 197

5. If the mental disposition of the Nama can be judged from the language and its grammatical construction as well as the syntax, then the Nama language indicates a certain mental alertness and quickness of thought. This conclusion drawn from an examination of the language does not deceive us when we examine Nama thought and mental activity more closely. Mentally this tribe is decidedly the most active and most capable of development of all the tribes in South Africa. 197 153

Almost sixty years ago the investigator Bleek, assisted by missionaries, compiled a volume of interesting animal fables treating mostly of the jackal and showing his clever superiority to the other animals of the fields in all possible situations. That these fables, evidently rooted in the European fable-cycle of Reynard, the Fox, have become so popular with the Nama and have inspired them to compose their own works of fiction, has certainly not been incorrectly interpreted as revealing a mental disposition in the Nama which is similar to the cunning of the jackal. 177 538 153

Prof. Dr. Schultze completed a compilation of their literary products in his detailed work on "Namaland and Kalahari"; but the whole store of fables and stories has by no means been collected by these two. I myself have collected and possess about a hundred unpublished fables. 538

6. The Nama have also attempted to write poetry. The old prayers for rain which have already been cited indicate a disposition to poetic productions and there is hardly any domestic or wild animal which the Nama has not sung of. A Nama teacher surprised the Teachers' Conference of last year with a large collection of anthems he had composed, some of which are worth publishing. For this conference of teachers all of them had received agenda papers and the way in which most of them had approached the problems and publicly expressed their thoughts was surprising. [875]

7. Musically the Nama has always been highly talented. The possession of a musical instrument is appreciated more than the possession of money. The women and girls have often got specially beautiful voices. Their community-song for four voices, with trumpet accompaniment, could compete very favourably with the music at European church festivals. I had a Nama boy in my training college who passionately devoted himself to playing the harmonium. Before then he had never had an opportunity of learning the harmonium. According to the rules of the house every pupil of the institution had to go to rest at 9 o'clock every night. The har- 533 517

5: Vedder M-5 (ca. 1910) 1928
FX13 Hottentot FX13
NAMA

533 517 monium enthusiast, however, did not care for that and continued playing up to midnight. When this was prohibited as against the rules of the house, he answered that he did not know that they were not allowed to study after nine o'clock. One night after that he was found at the harmonium at two o'clock in the morning and excused himself by saying that the rules of the house, which he was willing to abide by, did not stipulate at what time of the morning a pupil could begin to study! In four months' time he had made so much progress in playing the harmonium that he accompanied the hymns in the community services.

532 517 8. Many of the young people also show aptitude in the art of painting. A grandson of the notorious Hendrik Witbooi painted two ostriches with such a typically African background in coloured chalk on the board for his final examination after three years' preparation for the profession of teacher, that even the Government Inspector was amazed. Thus, the results of the mental development of the Nama, clearly perceptible to-day, show that the trouble and pains bestowed on them bear fruit; and nothing is more erroneous than to imagine the Hottentots are mentally one of the most primitive races. In the political economy of South-West Africa their weakly physique will play a very small part however; but for work which does not exact much bodily strength but requires intelligence the Nama will in the future be preferred to other natives.

IX. Usage and Laws.

642 643 645 The Chief with councillors and magistrate is the representative of the law. The last named is his right hand in all public and legal matters. Under normal circumstances the son inherits the chieftainship from his father. In times of peace the powers of the Chief are very limited. Without having consulted a mass meeting and without the decision of the councillors the instructions of a chief are of very little consequence. The form of government of a chieftainship is altogether democratic. Within this democratic frame, however, the Chief rules like a patriarch. This state of affairs is radically changed during war. If a war breaks out the Chief becomes dictator.

645 693 The councillors are elected at a mass meeting, and at the same time function as judges. Decisions by them are regarded as laws by the tribe and their sentences, passed under the presidency of the eldest among them, are executed. There is no appeal to a higher court. Only in cases where there is no consensus of opinion among the judges with regard to the [643] passing of a sentence is the matter referred to the Chief whose casting vote then settles the question finally.

[691] 692 2. As the Nama possess a very fine sense of justice and injustice, legal disputes are not at all uncommon. But since